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the mercantile relation that classes sustain to each other shows itself in a very general way throughout society. Each industrial class is interested, not in making the income of society as a whole as large as possible, but in dividing the income, whatever it may be, on terms favorable to itself. Good terms can often be had by curtailing production and lessening the general income of society.

The work abounds in acute analysis and states truths that need to receive attention. Its fundamental weakness lies in the assumption that natural or competitive distribution is distinct from production, and that the making of unnatural bargains is a part of it. The work attributes too easily to the capitalist-entrepreneur his power of extortion.

J. B. CLARK.

Die Französische Revolution und die Sociale Bewegung. Von Dr. EUGEN JAEGER. Erster Band: *Frankreich am Vorabende der Revolution von 1789.* Berlin, Puttkammer and Mühlbrecht, 1890. — xviii, 547 pp.

The first volume of Dr. Jaeger's *History of the Social Movement and Socialism in France* appeared thirteen years ago, and was immediately recognized as an important and original as well as a scholarly work. The volume now published, though issued as the first of that part which is to portray and interpret the revolution of 1789, is the second in the complete work. The purpose at the bottom of the whole undertaking is to set forth in the light of the latest knowledge and the ripest thought that historical development of modern social unrest which was so strongly emphasized by Lassalle in *The Workingman's Programme*. But nothing could be more different in spirit from Lassalle's survey of social history than this work of Dr. Jaeger's. His standpoint, as defined by himself, is the Christian social. He regards the freedom of the church as the moral basis of state and society. He believes in monarchy by divine right, if it be tempered by a strong and authoritative popular representation. He can revere the nobility so long as it is true to a high mission. At the same time, with all these conservative convictions, he can honor the third and fourth estates and wish them to be worthy to play an important part in the social order. After such a confession of faith, the reader knows about what to expect. With no desire to see old institutions subverted, and with an evident fondness for what he would call the Christian-German polity of the middle ages, he desires to see human relations pervaded throughout by Christian love and principle. In this sense his sympathies are strongly on the side of social reform. Whatever one may think of the logic of this position, it is not unpleasant in these days of destructive criticism to follow an

author thus loyal to the old standards, when, like Dr. Jaeger's, his candor and historical fidelity are beyond question.

The first volume traced the social movement from the beginning of French civilization down to the revolutionary period. In the one before us we see France on the eve of the revolution itself. The social standpoint in historical study is more familiar now than it was thirteen years ago, and not a little has been done of late toward clearing up the enigma of the French revolution by studying it in connection with the development of socialistic thought. The volume has therefore not quite the freshness and not at all the novelty it would have had, could it have immediately followed its predecessor. It does not need these qualities, however, to secure the favorable regard of scholars. Its merits are in the scientific validity of its method and the thoroughness with which its distinctive line of interpretation is worked out. Of the six books into which it is divided, the first, on the political, social and economic state of France at the end of the eighteenth century, has lost most by delay. It is nevertheless an admirable summary. In the second book, on the general character of the great intellectual movement (*Aufklärungs-Bewegung*) of the eighteenth century, we find our author's succinct philosophy of history. The new ideas were liberalism and socialism, which, in Dr. Jaeger's view, have been from the first co-ordinate and inseparable, and will continue to be so until both shall disappear in a return to a Christian social order. Fundamentally, liberalism and socialism are a revolt against the religious, social and economic principles of the middle ages, and their necessary outcome is a social disintegration that results in a conflict of class interests and a degradation of the family. Formerly, the family was founded in religion, duty, labor and frugality, and it was rich in children. The family of to-day, almost childless, is materialistic. But in their political aspects liberalism and socialism were a revolt also against the princely absolutism that had overthrown the primitive "Christian-German" right of the people and estates to participate in government. They have had, therefore, the great historical function of breaking absolutist bonds; but in denying the divine right of kings and asserting the sovereignty of the people, they have gone too far. Naturally and inevitably, therefore, liberalism and socialism have become "feindliche Brüder"; one, the cult of the propertied classes, the other, identifying law-making power with a numerical majority of propertyless workingmen.

The two following books, on liberalism and its forerunner (Montesquieu) and socialism and its forerunner (Rousseau), carry out this thought with great ingenuity, and are crowded with most interesting personal judgments, skilful tracings of germinal ideas through devious channels of individual thought and influence, and suggestions of eigh-

teenth century sources of much of our latest literature of discontent; as in the discussion on the relation of Henry George to the Physiocrats. The last two books deal respectively with the deficit and consequent financial experiments, and with the elections for the States-General. An American student, rejecting Dr. Jaeger's political philosophy, cannot feel that his pages are colorless or that they present the whole case, but he will admit that they contain a great deal of sober, if unpalatable, truth, that cannot be lightly brushed aside. The book is without bibliographical references, but a special volume containing these is promised.

F. H. GIDDINGS.

Die Grundzüge der Theorie der Statistik. Von HAROLD WESTERGAARD, Professor an der Universität zu Kopenhagen. Jena, Verlag von Gustav Fischer, 1890. — 8vo, 286 pp.

All persons interested in the thorough study of statistics as a science will welcome this clear and vigorous book. The first part is highly mathematical, but even the ordinary reader will be able to understand the general application of the theory of probabilities to social statistics. As von Mayr has remarked before, the irregularities in statistics are as instructive as the regularities and in many cases even more so. If we find, for instance, a greater death-rate in one year than in another, we are led to seek its cause in an epidemic or a war or economic distress. The question is, how great must the variation be, in order to justify us in seeking a special reason for the variation. A slight increase or decrease of the death-rate may be due to accidental causes (chance), just as in tossing a penny a thousand times the number of heads may be slightly above or below 500. If we can calculate the probability of this variation (mean error), then we can determine whether unusual causes have been at work. The author carries out this investigation in many directions and with interesting results.

The second part of the book consists of keen and searching analysis of statistical methods applied to population, economic and social statistics. The author declares it to be

not so much the duty of the statistician to open new fields as it is to free the present domain from dilettanteism, and to correct the many errors which the untrained statisticians have spread abroad. After this work has been accomplished, it will be time to undertake new voyages of discovery. Even mortality statistics, cultivated as they have been for two centuries, will scarcely escape the need of such critical treatment, not to speak of the step-child of statistical science, economic statistics, and that child of sorrow (*Schmerzenskind*), moral statistics. [Page 138.]